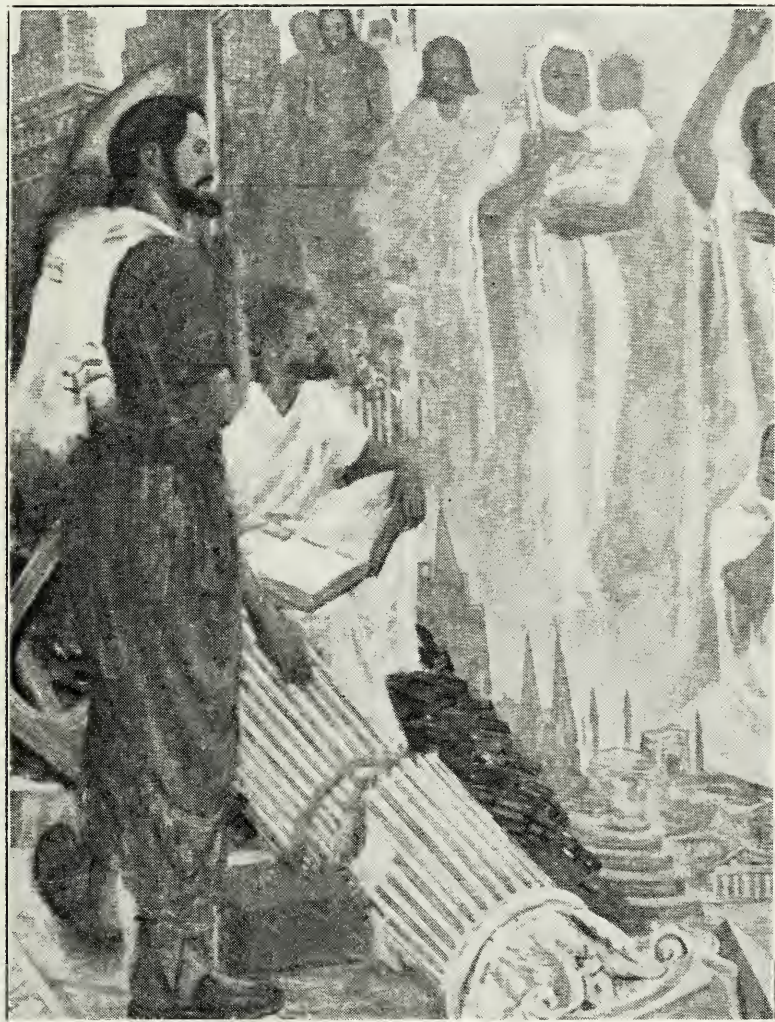


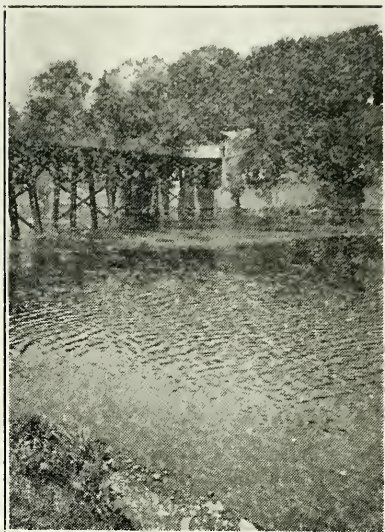
Millennial Star



The Vision Of Nephi

A Book of Mormon painting by Elder J. Leo Fairbanks

THE FIRST BAPTISMS



The River Ribble, near Preston

Where one-hundred-and-one years ago, July 30th, the first baptisms in Europe by the Church of Jesus Christ of Latter-day Saints took place.

LO ! ON THE WATER'S BRINK.

Lo! on the water's brink we stand, to do the Father's will,
To be baptized by His command, and thus the word fulfil.

Lord, we have sinned, but we repent, and put our sins away;
With joy receive the message sent in this, the latter day.

Thou wilt accept our humble prayer, and all our sins forgive;
For Jesus' sake, the sinner spare, He died that we might live.

Our sinful bodies sink from view beneath the opening wave,
Then rise to life divinely new, as from the bursting grave.

So when the trump of God shall blow, the Saints shall burst
the tomb,

Immortal beauty crown each brow, with an eternal bloom.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

It is impossible for a man to be saved in ignorance.
—*Doctrine and Covenants 131: 6*

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THIS WEEK'S COVER—

ELDER J. LEO FAIRBANKS' oil painting, the third in a series painted for the Deseret Sunday School Union, is reproduced on the cover of this STAR. "As I sat pondering in mine heart I was caught away in the Spirit of the Lord . . . and I saw the heavens open and an angel came down and stood before me; and he said unto me, Nephi, what beholdeth thou? And I said a Virgin most beautiful and fair . . . and I looked and beheld the Virgin again, bearing a child in her arms. . . . And I looked again and beheld the Son of God going forth among the children of men. . . . I beheld that the rod of iron which my father had seen was the word of God. And I saw and bear record, that the great and spacious building was the pride of the world and it fell, and the fall was exceeding great. . . . Thus shall be the destruction of all nations, kindreds, tongues and people that shall fight the Twelve Apostles of the Lamb." (See 1 Nephi, chapter 11)

Can the Soul Repent After Death ?

By ELDER DON MACK DALTON

Former President of the South African Mission.

QUITE recently it was my good fortune, with my wife, to complete a journey around the world. During our travels we visited 31 different countries. In going from one country to the other, we found many and varied religious beliefs and customs. In some countries the people would not defile the good earth, by burying the bodies of their dead in it, but would burn them in a "burning gnat" and throw their ashes in the Ganges or in the ocean. Others would place the bodies of their dead on the Tower of Silence and let hundreds of hungry vultures cleave the flesh from the bones. Others would bury their dead on the same ground as their ancestors in worshipful respect and reverence for all preceding generations. While others believe in embalming and preserving the bodies of their dead forever if possible. Some bury their dead with the sincere hope that at some future time the spirit which left the body will come back to it and that the body will be resurrected and live again.

Men and women live and believe differently on earth, not because they want to but because they are taught differently. They go to death with their various differences in religious beliefs, customs, desires, hopes, etc. But death—the one leveller, the scythe of time, gleans the last man of the billions of humanity who will have ever lived on this earth and levels them to a common standard, regardless of their many differences.

Therefore, death is the narrow way which we shall use to go to the world to come.

After the death of humanity the picture on the other side will no doubt be the same as it is here. You will be you, I will be I. The identity of any man will not be changed, his ideas and actions will be the same, because the "habits of a lifetime come to the fore." Hence, if that is true, life on the other side cannot possibly be any different than life here, so far as differences between mankind are concerned, even though we may want it to be different from this life.

Mankind's ideas and actions cannot change on the other side any easier than here unless he submits to the teachings which will bring about change of his ideas and actions. There can be no peace, love, harmony and tranquility on the other side among mankind until they all submit to the same teachings, rules, laws and government.

Therefore, just because we die is no sign that you and I or anyone else will see eye to eye and believe alike, and have differences of religious beliefs and customs changed over there, unless there is some great organizer, missionary, or system of government which will teach us all, how to see and act in conformity to the same laws.

The teachings of Mormonism are very plain as to the way in which all mankind will receive the same teachings, so that the multiplicity of religious beliefs and general differences may be eradicated and peace, love, harmony and tranquility reign supremely. These teachings have been revealed from the Lord through the Prophet Joseph Smith and are to the effect that all men come to earth for a schooling and to receive a body and should all be taught the truth on earth: That all should learn the story of God, the Gospel of Jesus Christ and live the beautiful life the story of God teaches them to live.

The Lord foreseeing that the teachings necessary to bring peace, love, harmony and tranquility to mankind on earth could not reach them all alike here has revealed that the Gospel could be taught to the dead. But, you ask, how can mankind be taught in the next world the Gospel of Jesus Christ?

The answer is plain and simple. The spirits of those who have died are taught the Gospel of Christ by their brothers who are in the spirit world, who know and understand the truth and have the authority to teach and preach it. This missionary work is conducted in Heaven just like it is on earth. The key to the secret of the whole thing is the knowledge of what to teach and how to teach it and the authority to teach it.

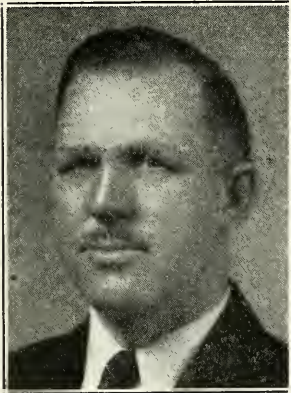
“For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” (I Peter, 4: 6).

Yes, the Gospel has been taught to the people who have died without a knowledge of it, for many years. Jesus Christ said to His followers, as recorded in John 5: 25, “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”

But you ask, “Is there any record of the dead hearing the voice of Jesus Christ?” Yes, there is. After Christ's crucifixion His body lay in the tomb at Jerusalem for three days, during which time His spirit was preaching to the dead, termed the spirits in prison, who had refused the Gospel in the days of Noah, and were destroyed by the flood, and who at that time comprised the entire inhabitants of the earth, except Noah and his family who accepted the Gospel. “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

“By which also he went and preached unto the spirits in prison;

“Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was



Elder Dalton

a preparing, wherein few, that is, eight souls were saved by water." (I Peter 3: 18-20)

It is conclusive from the scriptures that the Gospel was taught to the dead in the spirit world by Jesus Christ.

It is the firm belief of the Mormon people that the Gospel is being taught to the dead at the present time and always will be until the last man hears it. So that every knee shall bow and tongue confess that Jesus is the Christ.

The Mormon Church teaches that the principles of the Gospel commence with faith, repentance and baptism and so on, which is the power of God unto salvation unto those who obey them. That these and other things are taught to and learned by departed spirits. That they can receive faith, repentance and baptism even though their bodies are dead.

The question may be asked—How can a person who is in the spirit world have faith in Jesus Christ? We use the Saviour's own words recorded in John 11, and 25, wherein He said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." This definitely indicates without further citation of authority that the dead can believe in Jesus Christ.

But how could one who is dead and has been a sinner and desires to follow after Jesus, repent of his sins and do the will of our Father in Heaven? Reason would teach that while in mortal flesh it would be easier to repent of sins than when one is out of the flesh. But it is possible to repent even out of the flesh. Jesus stated, as recorded in Luke 15th chapter, 7th and 10th verses, "That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance": "Likewise, I say unto you," He said, "there is joy in the presence of the angels of God over one sinner that repenteth."

From these quotations we can judge the happiness which the work in the Church of Jesus Christ brings to people in the spirit world when a sinner there is able to repent and follow in the footsteps of his master Jesus Christ.

It is only fair, just and reasonable to give an individual an opportunity to repent of his sins, even if after death he becomes convinced of the error of his way. How difficult and hard it may be for him to repent in the spirit world can best be judged by those who have repented of sin in this life while they have their bodies to help them.

If there is no opportunity to change our lives and improve ourselves in the world to come by repenting of our sins, rectifying our mistakes and progressing as living beings, then life would come to a standstill, it would become a monotony, there would be no purpose in a hereafter. Our dies would be cast, our doom sealed, and we would remain forever in our sins.

But thanks be to God for His mercy and grace. He has decreed it otherwise and informed His children here in earth life that progression is the rule of existence, "That as man is God once was and as God is man may become."

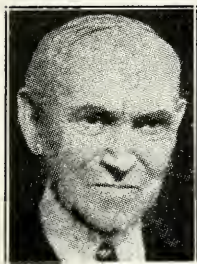
Baptism—A God-Given Ordinance

By ELDER O. F. URSENBACH

Recently released President of the French Mission.

IS baptism a universal law of natural philosophy applicable to the lives of human beings? Why has this ordinance that was observed from the days of Eden down to the time of the great apostasy of the primitive Church, been superseded by counterfeit procedure with the object of the ordinance entirely lost in the shuffle? The ordinance was rigidly insisted upon and observed by Jesus Christ, the greatest of all teachers known to man.

In all the teachings of Jesus, no man can truthfully say that He ever talked in platitudes or non-essentials. Time has established the fact that not one word that fell from His lips needs amplification or qualification, and certainly, no word of His has ever been, nor can be, refuted.



Elder Ursenbach

One of the very first essentials in the life and teachings of the Master was baptism; in fact it was His first official act, and, according to both Matthew and Mark, it was His last injunction to men, in words as follows: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This is from Matthew. Then from Mark: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved," etc.

Baptism was never merely an outward sign of an inward grace, as taught by many, but it was instituted for a very definite purpose, being an ordinance divinely established for the remission of repented sins, as explained by Peter to the believing Jews. Here are his words: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the Holy Ghost." Paul and others were baptized for this very purpose; in fact there is not one thought in scripture that would indicate baptism was instituted for any other purpose.

Baptism is as much a law of cause and effect as any other law of realized effect from cause in our physical universe. So much so that the sinless Jesus, knowing it to be a divine law to humanity, demanded the ordinance in His own behalf.

Baptism has a dual purpose: (a) to fulfil all righteousness; and (b) for the remission of sins. Jesus, being without sin, was baptized to fulfil all righteousness, which God approved, and the acquisition of the Holy Ghost followed. But man, not being sinless, obeys the divine ordinance both for the remission of sins and to fulfil all righteousness, that the Holy Ghost may follow. This is very beautifully explained in the Book of Mormon: "And now, if the Lamb of God, he being holy,

should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!" (2 Nephi 31: 5)

In heaven there are three that bear record: The Father, the Son and the Holy Ghost. On earth there are three that bear record: Atonement, baptism and the Holy Ghost. (Read the text, I John 5: 7-8)

Christ ordained apostles, giving them authority and power to baptize worthy people for the remission of sins, which authority bound on earth and was equally efficacious in heaven. So insistent was Jesus that he told Nicodemus that without baptism man could not see nor enter the kingdom of heaven.

To sum up the tenor of scripture, baptism was undeniably a pre-requisite to man possessing the Holy Ghost, without which there was no salvation in the kingdom of heaven.

This brings to our consideration, the mode and procedure of baptism. The word comes from a Greek verb, meaning to totally submerge, and the sum of all relative scripture and history verifies this procedure.

What right had man to institute sprinkling, etc., for the Christ-ordained mode? Certainly there is no warrant or authority for the change, and no justifiable reason for the radical departure; but it does stamp the act as being man-made and not heaven ordained.

We call upon all men who have departed from the divinely established procedure, to compare their substitute systems to the sublime ordinance observed by our Lord and the early saints.

Honest and great men might go through life entirely indifferent to the requirements of God's great plan of peopling and redeeming worlds; and while they will in no manner lose their reward for the good they have done during their mortal sojourn, yet they will lack the exaltation that is vouchsafed to them who obey the ordinance established by Deity Himself.

Baptism does not guarantee salvation, but it is the initiatory door of entrance, requisite to receiving the Holy Ghost, through whose teachings, life and joy abundant may be realized.

Men should remember that God is governor of this earth, and He has never relinquished His power to any nation or combination of nations. However, He has given His earth-children the treasured boon of free agency, by intelligent application of which each may attain the highest achievement in life. On the other hand, he may fall short of the attainable glory and exaltation.

The Church of Jesus Christ of Latter-day Saints, well into the second century of its existence, has baptized by immersion in excess of a million adherents, and to them has come the testifying witness of the Holy Ghost to their souls.

The message of the Gospel to all the world, irrespective of rank or degree, is that the Lord has spoken, and all men, from potentate to pauper are invited to give heed to the message.

What Authorities Say of Liquor and Tobacco

Compiled by ELDER MARVIN J. ASHTON

(With acknowledgments to the Temperance Council of Christian Churches)

CRICKET

JACK HOBBS, one of the world's greatest batsmen England has ever produced, has stated: "The greatest enemy to success on the cricket field is the drinking habit." Hobbs is one of the few men to have a public monument erected in his honour during his lifetime. "The Hobbs Gates" at the historic Oval cricket ground was only recently completed.

HERBERT SUTCLIFFE, an associate of Hobbs on the cricket field, states: "Intoxicants are absolutely no use in training. They take away stamina and make one unfit for strenuous games."

STRUDWICK, a former valuable player on the Surrey County Cricket Club and one of the world's finest wicket-keepers, says: "I have been a teetotaller and non-smoker all my life. It was a very hard struggle to keep from drinking when I first started to play the game. I think I was the only teetotaller on the Surrey side for quite a number of years. It is quite different now."

C. B. FRY maintains: "Water is very much the best drink for young and old. You can get fit quicker and better on water than on anything else—at least this is my experience. Suppose you happen to get hurt, you will find the water-drinker gets well much quicker."

TOM YOUNG, the Somerset cricketer, says: "I never drink, either morning, afternoon, or evening, and practically all our boys are teetotallers."

W. M. WOODFULL, former captain of the Australian XI, maintains: "Throughout my cricket career I have never indulged in intoxicating liquors. To my mind no man in health needs them, and no man for long has tampered with them without being weakened."

ARCHIE JACKSON advises: "I would like to advise every young man who wishes to rise to the topmost pinnacle of fame in any branch of sport, to leave alcohol well alone."

DON BRADMAN, the Australian wonder, and captain of the present Australian touring team, states: "Total abstinence from all alcoholic liquor is a big factor in success. A man who is a total abstainer has an advantage over a man who partakes of alcoholic liquor in a contest of physical endurance."

THURSDAY, JULY 28, 1938

EDITORIAL

A Tribute to Elder Blaine D. Parkinson

“**G**REATER love hath no man than this, that a man lay down his life for his friends.” Our brother and fellow-worker, Elder Blaine D. Parkinson, who was called “home” on Wednesday, July 20th, while labouring as a travelling missionary and supervising elder of Birmingham District, exhibited such love. Unselfishly he gave his life, his all, for his friends.

Elder Parkinson died while in the front-line trenches fighting for the Cause he knew to be true—the Gospel of Jesus Christ. His testimony of the divinity of the Gospel was firmly rooted and an inspiration to all who have heard it. In death his influence upon the people he has associated with while in Britain will become greater and more significant. No one ever associated with him without feeling the strength and genuineness of his fine spirit.

The missionary associates of this departed brother will miss him greatly. He was loved and respected by his fellow-workers. Serious-minded, diligent, loyal and true and in every sense a Latter-day Saint, it was a pleasure to mingle with this valiant ambassador of goodwill to Great Britain. No matter what the occasion wherever and whenever missionaries gathered there Elder Parkinson could be seen with a group around him enjoying his companionship. No missionary was more respected and loved than was this humble, choice servant of God.

The Happiest Moments of his Life

HIS heart and soul were devoted to missionary work. On different occasions he had expressed to me his happiness in teaching and living the gospel and the joy he had received through functioning as a travelling elder in this Cause. His efforts in spreading the Gospel of love had reaped for him greater joy than any other work. He was truly happy in the mission field. According to him the happiest moments in his life were those spent explaining and expounding the teachings of Christ. He was ever-willing and ready to teach the principles of truth. His testimony was built upon that solid foundation laid for him by his noble and true parents, and no power on earth could shake it.

It was my good fortune to follow Elder Parkinson in his early missionary labours in Birmingham District. One morning while tracting I contacted a lady at a door who had previously been approached by Elder Parkinson. To my surprise when I told the lady who I was, she invited me into

her home and treated me with the greatest respect and courtesy. During our chat she told me that her ideas and attitude toward Mormonism had been completely altered some weeks before when she talked to Elder Parkinson, the first Mormon missionary she had ever seen.

"The Mormons can't be so bad," she told me, "if clean-cut, young gentlemen, like Elder Parkinson, the missionary I met the other day, are its representatives," she continued. "I have never met a more pleasant and sincere young man in my life.

A Living Example

THAT lady, her family and her friends saw Mormonism in a different light as a result of the work and character of Blaine D. Parkinson. He was a living example of the fruits of Mormonism. He was and is known both among Church members and friends, by his works.

Diligence was one of his sterling characteristics. He was always anxious and willing to do his duty. While labouring in the British Mission office he made a host of friends in London District. Through his example and by his addresses in the various branches he was able to influence beneficially the lives of many. His nimble hands and equally active mind united to make him an outstanding secretary. Before coming into the mission field he had through his exceptional type-writing ability won prizes which had made him nationally known.

Elder Parkinson has always served the Lord with all his might, mind and strength. Now his service will be even nearer and dearer to our Heavenly Father than it has been or could be during his missionary labours.

We, the missionary associates and companions of Elder Parkinson, will miss him greatly. With his absence our ranks are decidedly weaker. Our spirits long for his friendship and association, while our hearts are heavy at his loss, still we say as we are sure Elder Parkinson would have us say, "Thy will not mine, be done."

God bless his parents. They sacrificed him for missionary service in Great Britain and ultimately for service in the Kingdom of God. They will miss him as we will miss him. The fact he died in the mission field while working hand in hand with the Lord with a pure mind and body and a contrite heart, is a soothing consolation that will make their grief and ours easier to bear.

We point with pride to him as having been one of our associates. A nobler missionary could not have been called into a closer service with our Father in Heaven. He lived, as he died, clean, pure and unspotted from the sins of the world. His life and service will ever be a living monument of pride and inspiration to the missionaries of Great Britain, to his parents and to faithful workers throughout the Church.

—MARVIN J. ASHTON

The Soul's Fire

By JEREMIAH STOKES

MR. RICH returned and reported the result of his interview. The day had been spent in unsuccessful efforts to negotiate terms for a peaceful evacuation of the city. An attack seemed inevitable on the following day and so Colonel Hinkle began to mobilize his men for defensive action. All during the rest of the evening and on through the night every available man fell into service and assisted in building fortifications. The women meanwhile gathered up a few necessary belongings, kept their children dressed, prepared to leave en-masse if they should be given a chance to escape and prayed fervently for divine protection.

Begin Story Here

HATRED and persecution followed Joseph Smith and his converts wherever they went. Despite the trials and hardships, missionaries were out preaching in other states, and in Great Britain. Ann Northrop, an English woman, hears the gospel and is impressed by it, but a prejudiced husband forbids her to have anything to do with it. In Missouri, Governor Boggs becomes convinced that the Saints are a menace to the people, and orders the Militia to "exterminate, or drive the Mormons out of the State." The militia surrounds Far West, and although negotiations are attempted, General Doniphan promises nothing.

All during the night the men remained in session, battling with the problems that this tragic crisis had forced upon them.

At eight o'clock the next morning the Colonel sent still another messenger asking for an interview with General Samuel D. Lucas, who had just arrived.

"Tell the Colonel," Lucas replied, "that I will meet him at two o'clock this afternoon, here at camp."

At the appointed hour, Colonel Hinkle with John Corrill, William W. Phelps

and a Captain Morrison, left to have a conference with Lucas and his aides.

"We will spare the city," said Lucas, "if you will agree to the following propositions," and, taking a sheet from his pocket he read:

1. "To give up their leaders to be tried and punished.
2. "To make an appropriation of their property, all who had taken up arms, to the payment of their debts and indemnity for damage done by them.
3. "That the balance should leave the state, and be protected out by the militia, but to be permitted to remain under protection until further orders were received from the Commander-in-Chief.
4. "To give up the arms of every description, to be receipted for."

Without a word of protest, or a single objection, Colonel Hinkle, as if acting under a pre-arranged understanding, replied, "We will agree to your terms, General Lucas, provided you give us until tomorrow to comply with your demands."

"Well, yes, you may take until tomorrow," agreed Lucas, "upon condition that Joseph Smith, Sidney Rigdon, Lyman

Wright, Parley P. Pratt, and George W. Robinson, be turned over to the militia as hostages during the time. If, in the morning, you fail to comply, we will return these men to Far West, and immediately proceed to execute the governor's order. But if you do comply, then we shall hold the men as prisoners to be tried."

"Tried for what?" interposed Phelps.

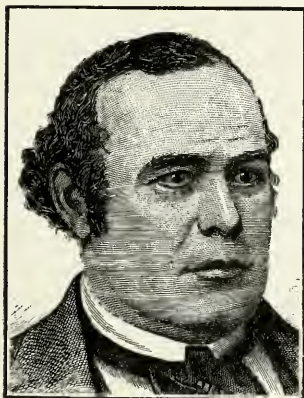
"Tried, Phelps, that's all," snapped Lucas, "but we'll not argue that now. If you want to accept the terms, say so, and if not, we'll proceed to execute the Governor's orders at once."

"We'll accept your proposition," agreed Hinkle, "and, if possible, you'll hear from me again before dusk."

Colonel Hinkle and his men were a few steps on their way when General Lucas hailed the Colonel.

"Just a moment, Colonel," he called.

"Can you deliver the prophet and the other men, Hinkle?" Lucas asked in an undertone.



Parley P. Pratt

"I'll try," the colonel replied. A few further words in confidence were exchanged between the two men and the colonel rejoined his aides and proceeded to the city.

Joseph Smith and his apostles were waiting at the Prophet's house for the return of the truce committee. They had been together during the night and had been in conference with Colonel Hinkle at his quarters in the morning before he and his aides left. Their eyes were heavy and their bodies weary from the unbroken vigil of the long night, and their brains reeled under the weight of responsibility that the reign of terror in which they were embroiled had forced upon them.

These leaders of a new faith had remained at the Prophet's house all through the night to be alone, to be undisturbed, to counsel together, and to pray. None of them had tasted food, but they were not hungry. Neither had they slept; they did not feel its need. All thoughts of self were gone. The fate of their city was in the balance and it was this that engrossed their minds. Fifteen thousand people had been convicted before the governor of the state at an ex parte hearing and were under sentence of extermination; and just outside the gates of the city their executioners waited for the orders to act.

"Brethren," said the Prophet, "we know not what the next hour will bring. Colonel Hinkle may or may not be successful. The fate of this people rests in the hands of our enemies and only the providences of the Almighty can save us. Go to your homes for a respite, call your wives and children about you and pray with them. Then, return to me promptly, to receive the Colonel's report."

The suggestion brought relief to the anxious-hearted men about him, a relief that we surely needed from the extreme tension of that perilous moment.

In the course of half an hour the apostles began to return, Brigham Young being the first to appear.

"I was glad to get away for a few moments, Joseph," he said. "It was a great relief to me and it was a great comfort to the folks. We all felt better. I think everything will work out for the best. My fears are much allayed."

"I hope you are right, Brother Brigham. I hope you are right," Joseph replied thoughtfully. "I sent Emma and the children away. I thought it best that we should be alone," he added.

"It is better, Joseph," Brigham agreed, "especially if the Colonel's report should be adverse."

The conversation was interrupted by the other brethren coming into the room.

They stepped inside to wait. No sooner had they seated themselves than Porter Rockwell rode up to the gate, jumped from his horse, ran up the walk, and all but fell through the door in his hurry to get inside. He made no apology and uttered no word of salutation.

"Colonel Hinkle is coming, Joseph. I thought I'd be on hand for any service if you need me."

"I'm glad you came, Porter. I always feel a sense of security in your presence. There's the committee coming through the gate. You'd better go. Take the back way, over to Hyrum's, and stay with Emma and the children."

Before Colonel Hinkle reached the door, Porter had passed into the next room and was gone.

"Come in, Colonel," said the Prophet. "Be seated, all of you."

A moment of silence passed while the Colonel took a paper from his pocket and unfolded it. For a few moments he kept his eyes upon the open document as if reading the contents. Meanwhile, every eye in the room shifted from the page to the Colonel's face and every ear listened intently to catch the first words that should fall from his lips. At length the man raised his eyes, looked at the Prophet for a second, slowly folded the paper and put it back in his pocket. Presently he said:

"We met General Lucas, Joseph, and found that the Governor had issued an order to General Clark in which he said that the Mormons must be treated as enemies and must be exterminated or driven from the state, if necessary, for the public good. General Lucas is in command of the forces to execute the order. He says he would like to have an interview with you, Joseph, in the presence of Sidney Rigdon, Lyman Wight, Parley P. Pratt and George W. Robinson, Hyrum Smith and Amasa Lyman, immediately, with a view of settling the difficulties without carrying out the exterminating order."

"That wasn't his proposition, Colonel," interrupted Phelps.

"That was his last word to me, Phelps, just before we left. I am in charge here, and I will make this report. You will be

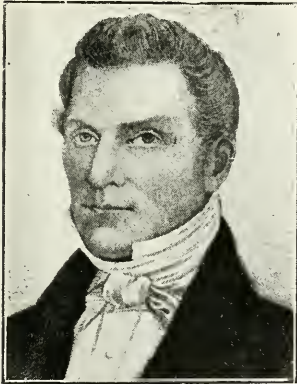
obliging if you do not interrupt me or interfere."

"And if we refuse to meet him, what then?" asked Hyrum Smith.

"If you refuse to submit to the interview, then General Lucas will execute the Governor's orders. He will attack the city. Of course, if you submit to the interview and you cannot come to terms, there will be no alternative for the General but to carry out the order."

"It looks like treachery," observed the Prophet. "But there is a bare possibility that the city might be spared and the lives of the Saints saved. We might come to terms of peaceful evacuation. What say you, brethren?"

"I have no confidence in Lucas," said Pratt. "He's not a friend, we know, but there is no alternative. We must put ourselves into the hands of these monsters or have the city sacked, and men, women, and children massacred. We've got to surrender ourselves into their charge and trust to the providence of God."



Hyrum Smith

"Well, if you men are ready, I will accompany you," suggested Hinkle. "We'd better walk." At length the distance to the camp of the militia was covered and the Colonel with his seven hostages walked into the camp. As they entered the lines, General Lucas, with a guard of several hundred men, rode up and surrounded them.

"General," said Hinkle, addressing Lucas, "these are the prisoners I agreed to deliver up. Joseph Smith, Rigdon, Wight, Lyman, Pratt, Robinson and Hyrum Smith."

"March them into camp," commanded Lucas.

And in the midst of an uproar of fiendish laughter, the men were scurried to a vacant spot and there imprisoned within the lines of an irate guard to await the pleasure of General Lucas.

"Colonel Hinkle told us we were to have a conference with General Lucas," said the Prophet, addressing his remarks to one of the soldiers.

"The General has changed his mind. You are to talk with us instead," the fellow laughed tauntingly.

"A fine looking bunch of prophets," shouted a savage-looking recruit.

"And as full of revelations as a hog is of corn," added another guard.

And then followed a fiendish roar punctuated with a volley of soul-searing epithets and blasphemous denunciations that chilled the blood of the sensitive men who stood in a group helpless before the mob.

This group of men had hearts full of hatred and malice to-

ward the Prophet and his cause. Many of them had committed horrible outrages on Mormon families in raid after raid. They did not intend to let slip this opportunity of having the leaders in their power without making the most of it.

All through that night the men were held unsheltered, within the confines of the taunting guard of militia, this gang of fiends whose jeering thrusts of sacrilegious mockery inflicted an intensity of anguish such as only men could feel who had been tricked by a traitor and subjected to unmerciful torture by his brutal confederates.

The next day Lucas held a court martial, with Hinkle, Bogart, Jennings, Doniphan and others in attendance. The introduction of incriminating evidence against the prisoners was completed with dispatch. There was no rebuttal, no defence, and soon the time for a verdict arrived. General Doniphan and a few others demanded an acquittal; but they were in the minority, and a conviction was obtained, and the sentence of death passed. The court adjourned and a short time later, General Lucas sent the mittimus to General Doniphan. It read:

"Brigadier General Doniphan:

Sir: You will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at 9 o'clock tomorrow morning.

Samuel D. Lucas,

Major-General Commanding."

(To be continued next week)

British Missionary Passes On

ELDER BLAINE D. PARKINSON, for the past twenty months a travelling missionary in Great Britain, passed away in Birmingham, Wednesday, July 20th, following influenza and a nervous breakdown.



Elder Parkinson

Born in Rexburg, Idaho, July 6th, 1917, Elder Parkinson is the son of Elder and Sister Fred S. Parkinson. He arrived in Britain, November 24th, 1936, and was assigned to Birmingham District where he laboured for six months. He was transferred from this field of labour and assigned to act as Corresponding Secretary for the British Mission, under Presidents Joseph J. Cannon and Hugh B. Brown. Elder Parkinson laboured for eight months in this capacity when he was transferred to Birmingham District to function as supervising elder, in which capacity he was performing at the time of his death.

News of the Church in the World

OF INTEREST to Church members throughout the world is the announcement of the 82nd birthday anniversary recently celebrated in Salt Lake City, by Sister Augusta Winters Grant, wife of President Heber J. Grant. Sister Grant has had a life full of activity in civic, educational and Church affairs. She has been prominent in women's suffrage movements, has been a member of the General Board of the Y.W.M.I.A., and helped to organize the first free kindergarten

in Utah. She was married to President Grant in 1884, and for more than half a century has been his companion and helper.

VISITING at the Mission offices in London the past week was Harold G. Reynolds, mission secretary for the Church. Secretary Reynolds will spend the next two weeks travelling in Europe, and will sail for New York from Havre, on August 11th. In company with him is his daughter, Marian.

From the Mission Field

Arrivals and Assignments—

The following missionaries to labour in the British Mission arrived Wednesday, July 20th, on board the *s.s. Manhattan* and were assigned as follows: Elder Leonard B. Cum-mard (Meza, Arizona) to Bristol District; Elder Samuel S. Musser to Birmingham District; Elder G. LaMont Richards to Nottingham District; Elder Samuel G. Rich to London District; Elder Lyle M. Ward to Norwich District; and Elder Max Riley Barber to Welsh District. The last five elders named are from Salt Lake City, Utah.

Transfer—

Elder Ross S. Layton was transferred from Bristol District to Norwich District on Wednesday, July 20th.

Appointment—

Elder Clarence R. Silver was appointed supervising elder of Irish District on Saturday, July 9th.

Doings in the Districts—

BIRMINGHAM—A camping trip by the joined forces of the 68th and 104th Scout troops of Birmingham was undertaken recently. An enjoyable week-end was spent in the country under the supervision of Scoutmasters W. Fowler and Brother Bertram H. Stokes, with hiking and camping programmes the principal activities.

Twelve Latter-day Saint scouts also took part in the annual Scout Gala, held at Handsworth Park, Saturday, July 2nd.

On Thursday, July 14th, the members of the Handsworth M.I.A. held a sausage and mash social at the Handsworth Chapel. An appetizing meal was served under the direction of Sisters Alice Collins and Dora Green, with the assistance of the Beehive girls. Games and other social activities were directed by Brothers Victor Rhodes, Alvin Thomas and Melvin Dunn.

BRISTOL—At a baptismal service held in the Plymouth Branch Hall on Sunday, July 17th, Charles Alexander Walters was baptized by Elder Paul V. Strebel and confirmed by Elder Gustaf L. Larson.

LEEDS—Brother Herbert Walker, president of Leeds District, delivered an address to the young men's class at the Central Methodist Chapel in Cleckheaton recently. His subject was "The Divinity of the Book of Mormon." He was well received, and has been given a return invitation.

LONDON—Ravenslea Chapel in South West London was crowded to capacity on Sunday, July 10th, to hear President Richard R. Lyman and Brother and Sister O. F. Ursenbach, recently released heads of

the French Mission, who stopped in London for a few days prior to their departure for the States. Musical numbers were given by the branch choir, Sisters Inez C. Russel, and Sisters Ellen and Rose Niederauser.

NORWICH—Over 125 members and friends attended the service held in the Co-operative Hall at Great Yarmouth on Sunday, July 10th, at which President Hugh B. Brown was speaker. A programme of readings and songs were given by the choir, directed by Brother John F. Cook.

Doris Harriet Platten was baptized Saturday, July 9th, in Norwich Chapel by Branch President Alfred F. Woodhouse, and confirmed by Elder Scott R. Clawson.

NEWCASTLE—On Wednesday, July 20th, in the Sunderland Branch Chapel, District President Frederick W. Oates conducted a baptismal service at which the following were baptized and confirmed: William Johnson of South Shields Branch was baptized by Supervising Elder William J. Telford and confirmed by Elder C. Del Mar Kearn; and Grace Wright of London District was baptized by Elder Telford and confirmed by Elder Byron A. Howard.

SHEFFIELD — Rawmarsh Branch Primary sponsored a festival on Thursday, June 30th. Queen Nettie Hillis was crowned by District President George H. Bailey. Attendants to the queen were Joan Marriott, Kathleen Payne, Sylvia Brown, and Kathleen Tinker, with Mary Dal-linson as crown bearer. An operetta was given by the children, with leading parts taken by Teddy Brown, Kenneth Bechet, Kathleen Payne, Sylvia Brown, Nettie Hillis, Myrtle Tinker, and Joan Marriott, and other children acting as fairies and spirits. In addition poems and songs were presented by the group and a programme of games was arranged. Credit for the planning and conducting of the festival goes to Sister Mary Elizabeth Holton, primary mother, and her assistants, Sister Elsie May Quinney, and Mrs. Clive Snow. The bouquets and crown were made by Miss Eva Booth, and the hall decorating was done by the members of the branch.

WELSH—A fish and chip supper social was held in the Merthyr Tydfil Branch Chapel on Thursday, July 7th. A full programme of songs, games, recitations, and readings were enjoyed by the group. Sisters Florie Pullman, Ellen Price, and Bessie Price conducted the party.

DEATHS

JONES — Funeral services for William Jones, 88, one of the oldest members of the Church in Great Britain, and a member for the past 70 years, were held Tuesday, July 12th, in Merthyr Tydfil. Supervising Elder George D. Bryson conducted the service, assisted by Elder Ranald H. Hebdon. Elder Ivan D. Miller dedicated the grave.

HARPER—Sister May Harper, of Leeds Branch, died on Thursday, July 7th, and was buried in Harchills Cemetery, July 10th. Sister Harper was an active member of the Leeds Branch Relief Society for a number of years.

WILLIS—Memorial services, conducted by Branch President E. G. Patey, were held in the Liverpool

Chapel for Susan Willis, 57, of Liverpool, who died July 6th. E. Max Phillips, supervising elder, delivered an address, and Elder La Verle Barrett dedicated the grave.

HIGGINS—Funeral services for Yvonne Higgins, wife of Brother A. E. Higgins of Loughborough Branch, were held at the family home in Loughborough, Tuesday, July 5th, previous to her burial in Bradford. President George E. Winfield gave a short address. Brief services were also held in Bradford, Elder M. Warner Murphy delivering a talk in accordance to a special request by Mrs. Higgins previous to her death. Elder Orlando S. McBride took charge of the services, and Bishop Henry M. Taggart dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
S.E.6.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Bynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*14, Olliver Street,
Redcar, Yorks.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

§—6.15 p.m.

*—6.00 p.m

†—7.00 p.m.

‡—2.30 p.m.

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